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who is most earnest in appeal to them for help, declaring (p. 137) that "without the work of the economic historian and the sociologist, the task of completing our scientific knowledge of medieval history" seems to him almost impossible.

To discuss the individual qualities of a series of studies so rich in variety and in personality is here impossible. There is in them little that suggests perfunctory work. All are suggestive, many are brilliant, a few seem notable contributions to knowledge or to thought. The briefer papers contributed to the sessions by those not officially speakers are here printed in abstract only. A somewhat unexpected but well-made and useful appendix to the several groups is a select bibliography of the literature of each subject.

GEORGE L. BURR.

Lectures on the Early History of the Kingship. By J. G. FRAZER. (New York: The Macmillan Company; London: Macmillan and Company. 1905. Pp. xi, 309.)

SINCE the simultaneous appearance in 1861 of Maine's *Ancient Law* and Bachofen's *Mutterrecht* each year's research has revealed more and more clearly the relative culture-value of institutional history. Indeed, it is scarcely too much to say that the history of institutions is pure *Kulturgeschichte*. It is the essential element in sound sociological and anthropological investigation. The fact is gradually becoming familiar that all institutions are the slow resultant of human experience, the residuum of social struggle. As Frazer remarks (p. 3), even the great institutions of our civilized society, such as marriage, private property, and the worship of a god, "have their roots in savagery, and have been handed down to us . . . through countless generations, assuming new outward forms in the process of transmission, but remaining in their inmost core substantially unchanged". In particular the study of primitive magic promises to become a rich field for the discovery of institutional beginnings. Already this field has been partially explored by several English writers whose works show decided originality. Spencer and Gillen's detailed investigation of the sexual customs and other social conditions of the *Native Tribes of Central Australia* (1899) has been supplemented (1904) by their account of the *Northern Tribes* of the same region. In his *Mystic Rose* (1902) Crawley sought the origins of matrimonial institutions in the various usages arising in sexual taboo; while in 1900 Frazer's *Golden Bough*, an epoch-making study of magic and religion, reached the second edition.

The present work deals with the "sacred character and magical functions of kings in early society". It consists mainly of "fresh examples or illustrations of principles" (p. 2) already stated in the *Golden Bough*; and in substance it will appear in the third edition of that book now in press. The text is composed of nine lectures delivered at Trinity College, Cambridge, during 1905; and it is a very clear and entertaining discussion of a difficult subject, but supported in the numer-

ous foot-notes by a full bibliographical apparatus. The author finds that the primitive kingship is a development of the office and functions of the sorcerer or magician. As a starting-point for his discussion, he takes a particular case of the sacred kingship, "the priesthood of Diana at Nemi, which combined the regal with the sacred character; for the priest bore the title of *Rex Nemorensis* or King of the Wood, and his office was called a kingdom" (p. 9). In the first chapter evidence is adduced to prove "that the worship of Diana in her sacred grove at Nemi was of great importance and immemorial antiquity; . . . that associated with her was a water-nymph Egeria, who discharged one of Diana's own functions by succouring women in travail, and who was popularly supposed to have mated with an old Roman king in the sacred grove; further, that Diana of the Wood herself had a male companion, Virbius by name [identical with the Greek hero Hippolytus], who was to her what Adonis was to Venus, or Attis to Cybele; and, lastly, that this mythical Virbius was represented in historical times by a line of priests known as the Kings of the Wood, who regularly perished by the swords of their successors [always runaway slaves], and whose lives were in a manner bound up with a certain tree in the grove, because, so long as that tree was uninjured, they were safe from attack" (pp. 26-27). In the sequel, each element in the facts thus established is acutely interpreted in the light of the comparative history of sacred kingships, and in that of the correlated general principles of magic.

However, before considering the genesis of the kingship, the theory and practice of magic are expounded in the second, third, and fourth chapters. Here the author has made a distinct advance upon the results won by earlier investigators. In his view, magic rests upon two fundamental principles of thought: "first, that like produces like, or that an effect resembles its cause; and, second, that things which have once been in contact continue to act on each other even after the contact has been severed. The former principle may be called the Law of Similarity, the latter the Law of Contact or Contagion" (pp. 37-38). From the law of similarity "the magician infers that he can produce any effect he desires merely by imitating it"; from the law of contact "he concludes that whatever he does to a material object will affect equally the person with whom the object was once in contact, whether it formed part of his body or not" (p. 38). "Sympathetic magic" thus has two branches: "homœopathic magic" and "contagious magic". These are illustrated by a wealth of examples. Especially helpful is the division of the system of sympathetic magic into "positive precepts" and "negative precepts". "The positive precepts are charms: the negative precepts are taboos. The whole doctrine of taboo, in fact, would seem to be only a special application of sympathetic magic, with its two great laws of similarity and contact" (p. 52). Thus, if magic be distinguished as theoretical magic or pseudo-science, and practical magic or pseudo-art; then sorcery will represent the positive and taboo the negative side of the pseudo-art.

Of vital significance for understanding the rise of the kingship is the distinction between private and public magic. The public magician, the rain-maker for instance, is supposed to perform a service for the whole community. Accordingly the ablest men are called into the service of public magic. Moreover, in self-protection, they are stimulated to acquire real knowledge of nature's laws in order to diminish the danger of failures. True science is thus developed from pseudo-science. In turn this special knowledge becomes the basis of magisterial power. The monarch arises. "On the whole, then, we seem to be justified in concluding that in many parts of the world the king is the lineal successor of the old magician or medicine-man" (p. 127). The special class of sorcerers, entrusted with functions upon which the public welfare and safety depend, tend to "blossom out into sacred kings". In a further stage of evolution the magician yields to the priest; and the human king becomes an incarnate god.

In the concluding five chapters of his book Dr. Frazer has with extraordinary insight minutely applied the principles thus won by his investigation to the interpretation of the rites and myths connected with Diana at Nemi and her priest-king, the *Rex Nemorensis*. There is not space here even for a summary of his argument. He has made a notable contribution to the literature of primitive sociology; and the further development of the subject, promised in the forthcoming edition of the *Golden Bough*, will be eagerly awaited.

GEORGE ELLIOTT HOWARD.

A History of Egypt from the Earliest Times to the Persian Conquest. By JAMES HENRY BREASTED. (New York: Charles Scribner's Sons. 1905. Pp. xxx, 634, with 200 illustrations and maps.)

THIS book fills a great want. Hitherto there has been no history of Egypt in the English language at once sufficiently reliable, full, and popular. The best English work, W. M. F. Petrie's valuable *History of Egypt*, has the great disadvantage of being written entirely for Egyptologists. Breasted has followed chiefly the plan of Eduard Meyer's very readable sketch (*Geschichte Aegyptens*, now antiquated); expanding it somewhat after the model of Maspero's larger work. His book is lucidly and elegantly written, and I have heard that it reads like a novel, to the non-orientalist. The illustrations, among which there are some good, new photographs, contribute considerably to the attractive nature of the book, which doubtless will meet with great success.

The specialist will find many recent discoveries and researches incorporated in the volume and several original observations, for example, the account of the rise of the twelfth dynasty (pp. 154-155). Some general sketches of the culture of various periods are meritorious, for example, that on the earliest period (chapter 3), chapters 13, 18, etc.